



Αντιπαρατάξις *Thomas Draki.*

TEN COUNTER- DEMAVND S PRO-

pounded to those of the Separati-
on, (or *English Donatists*) to be directly, and
distinctly answered.

1.



Hether, that their rent,
Schisme, and Separation
from the Church and Con-
gregations of *England*, can
(in any probabilitie) bee
pleasing vnto God, seeing,
it hath had such vnhappy
beginnings, the *a* first foun-

Maister Bolton.

der of it, comming to *Judas* his shamefull and fear-
full ende, hanging himselfe: and the *b* second to-
tally recanting it, and reioyning himselfe to our
Church, as diuers of their proselites doe daily: see-
ing also it hath had so small encreases, and so many
dismall and fatalle euens, and diuisions: one side ex-
communicating the other, some of them turning
Anabaptists, and *c* others dying and distracted, by
reason of irresolution.

Maister Browne.

*Maister Nowell
of Shelden in
Warwicke-shire,
&c.*

2. Whether, that the quintessenced profession,
Religion and discipline of these *Nations* and In-

A

novationists,

nouators, as it standeth in opposition to the Church of *England*, and the rest of the reformed Churches) can bee of God, or, haue any approbation from God, seeing that it hath no vertue, power and efficacy in it (as the Gospell preached in our English assemblies by Gods blessing abundantly hath) to winne, conuert, and drawe vnto their partie and profession, *Atheists*, *Papists*, *Heretikes*, *rude*, *profane* and *ignorant people*: The Apostles, Euangelists, and ther holy successors, conuerted all sorts vnto God, but these refined reformers, onely seduce the sound, and peruert and estrange from vs, those, that are otherwise well affected, and of some vnderstanding and make them twofold more refractary then themselves.

3. Whether that (in the very separatists conscience) our reformed assemblies, (wherein the Gospell of Christ is sincerely preached and professed, and the Sacraments duly and rightly administered) are worse then the Iewes *Synagogues*, in which notwithstanding Christ his *Apostles* preached; & our *Ministers*, worse then the *Scribes* and *Pharisees*, that sit in *Moses Chaire*, when Christ commandeth the people to heare, and obserue and doe, whatsoeuer (according to *Moses Lawe*) they did bid them obserue. Wherefore (to reason *a minore ad maius*) if our Lord Iesus, his Disciples, and the people did not separate from their *Synagogues* and assemblies, that were in faith and maners farre more defectiue then ours are, much lesse ought they to separate from our Church and assemblies, wherein all the grounds of Christian Religion are soundly held, and professed.

4. Whe-

Mat. 23. v. 2. 3.

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4. Whether that those great multitudes of people (though hitherto wanting the pretended Church-constitution of the Separatists) that euen fasting heard our Lord Iesus preach, and professed themselves his Disciples, (albeit many of them were drawen, not by doctrine but by miracles, report, & with a desire to be fed) can with any reason bee denied to bee members of the visible Church, and whither those three thousands, which blessed *Peter* at one Sermon conuerted (for they were baptized, continued in the Apostles doctrine, fellowship, breaking of bread and praiers.) were not, before that Presbyters and Deacons were chosen, true members of a visible Church, and this cannot bee refuted, and why are not our Church assemblies in *England*, (much more grounded in the truth) &c. a true visible Church? and then with what conscience, doe, or can these Separatists sequester and rent themselves from them?

5. Whether, (to ascend no higher, and neerer the Apostles to me as I might) that in *Constantines* the first Christian Emperours time, and euer since vnto *M^r. John Caluins* dayes, for the space of some thirteene hundred yeares, there was no Christian Churches in *Asia, Africke, Europe*, because they had the same outward constitution formal State, *Bishops, Arch-bishops, Metropolitans*, & Church-gouernment (for substance and substance of doctrine) that our English Church hath, and retaineth. And if those were true visible Churches, why are not ours (also?)

6. Whether, that the reformed Churches in the

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lower, and higher *Germany*, in *France*, the Church of *Geneva* &c. (that come neerer to their constitution and discipline, then ours doe in England,) bee true visible Churches, or no? if they be such, why then doe they not adioyne themselves to some of them, but distast them as much as they doe ours? And why doe they not in iudgment assent vnto any or all of those reformed Churches, that with a ioynt consent (as may appeare by the harmonic of Confession) acknowledge the Church of England to be a true visible Church, and giue vnto it the right-hand of fellowship? how dare they refuse such a cloude of witnesses? will these *Mariners* put out all their eyes? is there no Church in the world but their Platonicall Idea?

.7. How can the Church, or, Church-assemblies of England, bee false, Antichristian, bastardized, wherein the Gospell, is so soundly and solemnly and substantially taught and professed, and the Sacraments, so rightly administred and receiued, whose Bible translations, (specially the last English translation done by his Maiesty command) are so pure, that the very Separatists rest in them: wherein are so many thousands, yea hundred thousands of true Converts and orthodoxe Christians, that hath bred and brought forth so many excellent and renowned *Martyrs*, who haue sealed the truth of our religion with their blood, and died members of the protestant Churches; wherein so many Christian *exiles* are comfortably harboured, wherein so many sound, religious and learned *Pastors*, *Doctors*, *Preachers*, as (for proportion) no Country in the world can

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can afford the like, and by whose doctrine, writings, disputes, (not to speake of the Magistrates sword) the *Romish Ierico* hath bin more shaken, and the second beast the Antichrist, more fatally wounded, then by any nationall Church whatsoeuer: and which Church, and the members thereof, haue beene so wonderfully blessed and protected, and so strangely deliuered from the rage, tumults, designs, treasons, conspiracies of the Romish Antichrist and all his adherents: and in which Churches (as one of the princiall Separatists I. R. in his admonition *ad lectorem*, in his owne name and in the name of his faction, lately prefixed before the third booke of M. Robert Parker, de politia ecclesi. pag. 368. confesseth, that the grace of God by the Gospell, in respect of the cheife heads of true Christian faith, by diuers of the faithfull preached, doth so abound, that there are very many godly and holy men in these assemblies, both of Reformitants and Conformitants, which they acknowledge for brethren in Christ &c. We haue (by their owne confession) found faith, and holinesse, why then doe they or how dare they funder and rent themselues from such a Church, and why will they for accidents and circumstances, denie and renounce the substance of a Church? And if they (vpon better consideration) esteeme vs brethren, with what warrant can they seperate from holy brethren in Christ, *is it not good and pleasant for to see brethren to dwell together in vnitie?* Did not the conuerts in S. Peters dayes continue dayly with one accord in the Temple &c. And why doe not our Separatists, who would be

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accounted & conuerted Saints, imitate them. must wee leaue and forsake a goodly Cittie, for the weaknesse of *the walls*?

Anno. 1607.

8. How can the formall state (as they call it) of the *Provinciall, Diocesan, Cathedral & Parishionall* Churches of England, and the regiment thereof, be vnlawfull, papall, Antichristian? And how doe, or, can the Lawes of the land, and Ecclesiasticall Cannons confirme it? seeing that the name, calling & office of B B: whether we respect ordination of ministers or power of iurisdiction, is (as hath ben, & will be proued) for substance exprest in diuers places of the new Testament, seeing, it hath had a continuall succession from the Apostles time to this day, as all auncient Fathers and Counsellors acknowledge: and seeing that (at least) this formall estate of *Diocesan, Parishionall* and *Cathedral* Churches, hath bin in vse, long before Antichrist was hatched, for the Pope was not Antichrist before he had gotten the Title of vniuersall Bishop, nor complete vnrill he had gotten into his hands both swords, that is, both Ciuill and Ecclesiasticall *Dominion*: Doth not euery Bishop amongst vs, euery Pastor and ecclesiasticall officer, abiure the *Prpes* vsurped supremacie? Doe not our statutes, and Cannons directly make againg papistry and Idolatry? What will Sathan expell Sathan, and will the members of Antichrist fight against Antichrist? And admitt all bee, as you pretend, doe we not (at least) kill Antichrist with his owne sword and weapons?

9. Whether, any new lawes can, or ought to be enacted, or any further reformation made without the

the Christian Princes or Magistrates consent, or euer in a well ordered Church hath bene enacted, or made and whether they haue done well, to seperate without the Kings Maiesties leaue and licence, and consent of the state ?

10. Whether, it were not the separatists best course, to returne to Gods true Church and people, from which (vpon some concealed hard dealing) they haue made an vnlawfull rent, and therein to confer with the best learned, and if still their consciences be somewhat tender, to supplicate for some fauour and liberty, or if they will not take this course, whether it were not good for them, for the avoiding of scandall, and in expectance of some prosperous successe, by the permission of our noble King, and honourable Council, to remoue into *Virginia*, and make a plantation there, in hope to conuert infidels to Christianitie ?

FINIS.



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